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WEEKLY REVIEW.

—The youth who embraced Christianity in the Sassoor Mission School, has been baptized at Poona. We understand that the statement that the Rev. Mr. Angus forcibly entered a house to recover possession of this youth was incorrect.

—Our paper is so small that a great deal of matter is crowded out when there is such an abundance of correspondence as we have been having of late. One correspondent assures us that the letters are only interesting to those who write them, but we hesitate to believe this. He will pardon us if we do not print his letter, as it appears to have been written under the pressure of irritation (justly aroused, we dare say), and deals in such hard words that it would be sure to call forth some more 'uninteresting' rejoinders. Some of the matter in this number has been in type for a month we think. We hope soon to get an opportunity to notice some of the numerous Reports lying on our table.

—"The Monthly Visitor" is a little sheet of 4 pp. 8vo. published at Ahmedabad, and issued gratis, for circulation among the English-reading Natives. The object of the publication is to communicate correct ideas on the most important of all subjects, and we hope it may have a wide circulation and reach those whom it is so well fitted to benefit.

"Short Papers for Educated Natives." This is a publication of about the same size as that just mentioned. It is printed in Madras, and we believe our friend Dr. Murdoch has something to do with it. The great difficulty we have generally found in connection with tracts, &c., for educated Natives, is to get them into their hands. Special efforts might overcome this difficulty. This Madras publication is to be continued monthly.

The sermon on the Sovereignty of God preached by the Rev. John Paton, on occasion of the assassination of Lord Mayo, has for its text Isaiah xxxiii. 22: "The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us." The obligation upon nations and Governments to recognize Jehovah, as king, law-giver, and Judge, is asserted and illustrated in this discourse. How little, alas! is the obligation felt, even among Christian nations. We have still to pray, Thy kingdom come. Many will be glad to possess a copy of this discourse as a memorial of the sad event. We make the following extract:

> We have taken possession of the country because it suited us to have it, and because we had the power to do so. It is better freely to admit this, and further also to admit that, while taking possession of the country, piece-meal, from that first day in March 1639, when we first obtained a settlement on the shores of Madras, till that other day, 1858, when our Queen was proclaimed Empress of all the Indies, many grievous wrongs were done, many cruelties perpetrated, and selfishnesses indulged. But in spite of all this, what has our dominion in India really accomplished? It has brought into the land knowledge of many truths. It has abolished many tyrannies; it has brought freedom; it has made life sacred and property comparatively secure; it has shown the majesty of the Law, and made the law a power to be heeded. It has done an infinite deal for the social advancement of the people, and has introduced many sciences and arts which tend to promote true civilization. But, above all, it has brought to the millions of the land the saving knowledge of the True God as revealed through Jesus Christ his Son. Little as our fellow-countrymen may have thought of it, though many have thought much, while engaged in commerce or in war within the borders of the land, God the King and Saviour has been overruling all, sometimes by bringing good out of men's evil deeds; sometimes by prompting men to real good, and we believe that because it is so even now, and will continue so to be, the time is coming when this land shall become a part of the grand Kingdom of God, when God's will shall be done on earth as it is in heaven. The King will do it, and under him men are bringing it consciously or unconsciously to pass. Are we as men and women, brethren and sisters, subjects together of God's Kingdom, seeking in our various positions in this land to bring this to pass?

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SATURDAY, MARCH 30, 1872.

Fruit of the Spirit.—Purity.

The wisdom that cometh down from above is first pure. It refuses to co-mingle, in any proportions, with the wisdom of this world. These are like chemical constituents that will not combine, even though we put them in the same vessel. The great aim of men is to effect this combination, and they are constantly insisting that they have accomplished it; but any simple test will show that there is no combination, only juxtaposition. When Peter bore testimony to Jesus as the Christ, the Son of the living God, Jesus recognized in him the wisdom that cometh down from above; 'flesh and blood hath not revealed this unto thee but my Father who is in heaven;' and he proceeded to say that the faith now shown by Peter was the very faith on which his church should be reared. Behold Peter, then, recognized as a believer, having the wisdom of God, taught by the Holy Spirit; what more could any one wish? But wait a little. Jesus takes occasion to give some further instruction regarding the Christ; he speaks of his rejection by the Jews, his seizure, humiliations, and crucifixion. Peter was alarmed and excited; how could Jesus be so inconsiderate as to say these things before every body? What would the Pharisees say? It would be just a confirmation to them of the truth of their allegations, that Jesus merely had a temporary command of some extraordinary power which would soon leave him, when justice would take its course and put him to death. How was it possible for anybody to believe on him when such things were admitted by himself? This was carrying sincerity too far altogether. So he took Jesus aside and rebuked him for talking in this unguarded way. Now how did Jesus reply? He said, 'Get thee behind me, Satan; for thou savourest not the things that be of God, but those that be of man.' Christ could not have said anything severer to Elymas the Sorcerer. Where is now the wisdom from above? instead of the Spirit of God, it is Satan whom our Lord recognizes in Peter; it was the carnal wisdom of the world that influenced him. Here we have an exemplification of the fact that the wisdom from above will not combine with that of this world; the two remained distinct like immiscible liquids. This may perhaps illustrate the saying of John in his epistle: He that is born of God sinneth not. The expression born of God designates a man led by the Spirit of God and in communion with God, walking after the Spirit and not after the flesh. Now, perhaps, the most prevalent of all ideas on the subject is, that in the Christian there is a mixture of the heavenly and the earthly; his moral nature is a composition in which the Spirit of God and his own corrupt nature are blended; but this does not seem to accord with the teaching of Scripture. These two, the Spirit of God and man's corrupt nature, are contrary the one to the other, and cannot be yoked together to draw us along the highway of holiness in any kind of fashion. Rather let us imagine a chariot with traces before and behind and a horse pulling in front against another pulling backward. What concord hath Christ with Belial? What agreement hath the temple of God with idols? He that committeth sin is of the devil, says John; which is exactly what our Lord notified Peter of when he said to him, 'Get thee behind me, Satan.' Whosoever doeth not righteousness is not of God; we are not to recognize him as a child of God, even though we may have recognized him as such before; we are to address him as what he is, as a sinner, and invite him to flee for refuge to the hope set before him in the Gospel; tell him of an advocate with the Father, Jesus Christ the righteous, whose blood cleanseth from all sin. Our Lord did not intend that Peter should despair; should go and hang himself because Satan had entered into him; but to show him that the mere fact of his having received the Spirit of God, and having exercised faith in Jesus as the Christ, did not insure him from being overcome and used by the devil, if he neglected to watch and pray, and yield in all things to the Spirit. The river of the water of life is said to be a pure river (Rev. xxi. 1); it is wholly celestial, though it flows through the earth; it refuses to let strange waters mingle with it.

ASIATIC SOCIETY MUMBAI

There is one passage in John that seems to present a difficulty in the way of accepting the above view: Whosoever sinneth hath not seen him nor known him. Shall we always be safe in inferring from the fact that a man is now sinning, that he has never had any spiritual apprehension of Christ? The case of Peter shows us how to meet this difficulty. 'Get thee behind me, Satan; thou savourest not the things that be of God.' The nature that was in Peter when he rebuked Christ, did not know Christ, and never had known him, this was the carnal nature that is not subject to the law of God, neither can be; the carnal mind which is enmity against God, for the friendship of the world is enmity against God; it is only the spiritual mind, the wisdom that is from above, the mind led by the Spirit of God, that knows Christ.

John says: Every one that hath this hope in him (in Christ) purifieth himself even as He is pure; and immediately adds: Whosoever committeth sin transgresseth the law. The believer purifies himself; the Holy Ghost is the author of all purity, and without him no man can call Jesus the Lord; but he accomplishes nothing in us apart from our own concurrence and our own voluntary action; and this activity of ours is to be constant, unintermitted, momentary. Peter in his first epistle has something about this purity: Seeing that ye have purified yourselves in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

The blood of Jesus Christ cleanseth us from all sin. The redeemed in heaven are represented as having been cleansed from sin and made pure by that blood. It is evident then that the same faith in a dying Saviour's atonement, which enables us to receive pardon of our sins, delivers us from a sinning nature: it would not be a cleansing if it were only forgiveness of past sins: faith in Christ is the reception of Christ, and the renewing of our mind so that sin is abhorrent to us. There is forgiveness with thee that thou mayest be feared. Away for ever with the hateful idea that there is such a thing as the forgiveness of sin apart from the mind's renewal. No man may believe himself forgiven, who is unwilling to receive Christ as his guide, lord, and life. The blood of Christ makes us spiritually clean from sin; not merely relieves our consciences from the burden of unforgiven sin, but our hearts from the pollution of sin. That would be a strange kind of cleansing that would leave us spotted and stained with sin.

Purity begins its reign in our thoughts and imaginations, forbidding our minds to dwell upon that which is contrary to the will of God. We watch against sin in vain if we watch not against the presence of wrong imaginations, vain fancies, idle thoughts. (Phil. iv. 8.) We must do our thinking and our dreaming in Christ. Purity removes the hindrances to love. Looking to Jesus, noting his unselfishness, his entire abnegation of self in favour of the interests and comforts of others, we purify ourselves as He is pure, and walk as He also walked.

THE ROCK OF AGES.

The only sufficient ground of confidence for the sinner seeking salvation is the everlasting love of God. Could he believe that by his repentance and faith he had created for himself in the heart of God an interest that did not exist there before, this would prove an inadequate basis of confidence; for if God had been induced to love him, he might be induced to cease loving him. The parable tells us of a king who, making a marriage supper for his son, and finding his invitations scorned by those to whom they were first sent, commands his servants to go into the highways and byways and bring in the halt, the blind, the wretched, the greatest vagabonds. This sets forth part of the truth relating to the calling of the Gentiles; but only part of it. If we had only this parable to guide us, we might suppose that the calling of the Gentiles was a new thought with God, consequent upon the unworthy conduct of the Jews. Let us imagine one of the beggars who have received marriage garments and been brought into the marriage supper, speaking to his neighbour: 'I wonder how long we shall be allowed to stay here; it was a strange caprice of the king to send for us and bring us in; to confess the truth I don't feel quite easy, for the king at any moment may get sick of seeing us eat all these delicate viands prepared for the nobles of the land.' And thus would it be with the convert if he found reason to believe that the kindness shown in receiving him, had been recently awakened in the heart of God. That we may have a thorough ground of confidence, we must believe that God has contemplated our salvation from the beginning of the world, and made provision for it; we must believe in a love that dates from eternity. Some there are who suppose that, because of their repentance, their deep distress, their anguish, their tears, their long-protracted season of conviction, God has been melted and persuaded to receive them; and afterwards when that intensity of emotion has passed away, they find it difficult to retain their sense of God's love, they lose confidence, and are easily overcome by temptation and drawn back into the world. If a friend of yours is going to a banquet, and says to you, 'Come along with me, the host will be glad to see you I dare say, I will introduce you as my friend,' and if you go with him in this way, the master of the house may receive you with a smile, yet you will feel very differently at his table, from what you would had you received an invitation of your own, dating back some days. Now we are saved by faith; without faith it is impossible to please God; we are kept by the power of God through faith unto salvation; and we consequently need an everlasting, unchangeable basis of faith; a ground of confidence in the very attributes of God, and in his eternal purposes. And the Scriptures are very careful to give us this. Paul in his epistle to the Gentile Churches constantly assures them that they are the elect of God; chosen in Christ before the foundation of the world; the revelation of God's love made to them was predetermined from the beginning and not a mere result of the rejection of the Gospel by the Jews. And they who from among the Jews believed on Jesus as the Messiah, were ready to tremble when they saw the great body of the nation rejecting him, and to ask themselves if they had not been carried away by impulse, or by misjudgment, or by over-persuasion; they wanted to be assured that the feelings which prompted them to come to Jesus were from above and not from beneath; so Christ assured them that no man could come to him except the Father drew him; ye have not chosen me, but I have chosen you, he said to his apostles; that which drew them to Christ was a divine attraction.

All this was the more necessary because the act by which a sinner lays hold of Christ is his own act. It is he that is commanded to repent and believe; it is he that gets a new view of his sins, mourns over them, turns from them, and believes to the saving of his soul. The Holy Ghost gives him all possible help; shows him what a ground of confidence he has in the crucified and risen Saviour; so he confides, believes, receives Christ. Christ comes to him, but cannot save him unless he consents to receive him. Mary hath chosen that good part which shall not be taken away from her; choose ye this day whom ye will serve; take of the water of life; lay hold on eternal life. A man is sinking in the waters; a rope is thrown to him; he is simply to take it in his hand; he does not need to have it forced into his hand; unless he grasps it he will not be saved: when brought on board he will recognize his saviour in the man that threw him the rope and pulled him up. While it is thus true that a sinner is saved by his own act of faith, his own submission, his own reception of Christ, he will have a very inadequate basis of faith if he does not discover that God has been from the very first moving in the matter of his conversion, arranging for it in the atonement of Christ, sending his Gospel to him, controlling providences with reference to it, and influencing his mind in the entire process by which he was brought to receive Christ. 'I have loved thee with an everlasting love; with everlasting kindness I have drawn thee. Elect according to the foreknowledge of God the Father. He hath chosen us in him before the foundation of the world. And so all through the New Testament. God so loved the world that He gave his only Son, that whosoever, &c. On every page we find that God seeks the salvation of all, offers eternal life to all, is rich in mercy to all, is not willing that any should perish, and that if any perish it is because of their unwillingness to receive, not because of God's unwillingness to bestow. There is salvation for all, otherwise it could not be offered. And what we read about election, predestination and the like, is not, we may be sure, intended in the least degree to invalidate, or weaken the force of what is said about the mercy offered to all.

Election is not intended to inspire me with a feeling of complacency in the thought that I have something which is denied to others; election does not involve reprobation; but it is simply intended to assure me of the fact that the interest which God takes in me he has always taken in me; to recognize in his character, his love, his eternal purpose the ground of my confidence and the argument for everlasting gratitude. Unto Him that loved us and washed us from our sins in his own blood be glory and dominion for ever and ever.

We close this article with an extract from Wesley's sermon on the death of Whitfield, preached at the Tabernacle near Moorfields, on Sunday, November 18, 1770:—

"1. And, first, let us keep close to the grand scriptural doctrines which he (Mr. Whitfield) every where delivered. There are many doctrines of a less essential nature with regard to which, even the sincere children of God (such is the present weakness of human understanding!) are and have been divided for many ages. In these

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we may think and let think: we may 'agree to disagree.' But meantime let us hold fast the essentials of 'the faith which was once delivered to the saints;' and which this champion of God so strongly insisted on at all times and in all places.

2. His fundamental point was to give God all the glory of whatever is good in man. And in the business of salvation, set Christ as high, and man as low, as possible. With this point, he, and his friends at Oxford, the original Methodists, so called, set out. Their grand principle was, there is no power by nature, and no merit in man. They insisted, all power to think, speak, or act right, is in and from the Spirit of Christ; and all merit is (not in man, how high soever in grace, but merely) in the blood of Christ. So he and they taught: There is no power in man till it is given him from above, to do one good work, to speak one good word, or to form one good desire. For it is not enough to say, all men are sick of sin: no, we are all 'dead in trespasses and sins.' It follows, that all the children of men are by nature children of wrath. We are all guilty before God, liable to death, temporal and eternal.

3. And we are all helpless, both with regard to the power and to the guilt of sin. For 'who can bring a clean thing out of an unclean?' None less than the Almighty. Who can raise those that are dead, spiritually dead in sin? None but He who raised us from the dust of the earth. But on what consideration will he do this? 'Not for works of righteousness that we have done. The dead cannot praise thee, O Lord!' nor do any thing; for the sake of his well-beloved Son: 'He was wounded for our transgressions, he was bruised for our iniquities. He himself bore all our sins in his own body upon the tree. He was delivered for our offences, and rose again for our justification.' Here then is the sole meritorious cause of every blessing we do or can enjoy. In particular, of our pardon and acceptance with God, of our full and free justification. But by what means do we become interested in what Christ has done and suffered? 'Not by works, lest any man should boast;' but by faith alone. 'We conclude,' says the apostle, 'that a man is justified by faith, without the works of the law.' And 'to as many as thus receive him, giveth he power to become the sons of God: even to those that believe in his name, who are born, not of the will of man, but of God.'"

WHAT IS TRUTH?

Destroy not him with thy meat for whom Christ died. (Romans xiv. 15.) In his state of mind, for you to eat, will seem to him to mean this: that you seek your own pleasure, careless of the consequences to others, of the toleration seemingly shown to idolatry, and of the reproach brought upon Christ. We allow that he is wrong in his judgment; but, such being his judgment, if he is emboldened by your example to eat, he does it against his convictions, he makes light of the cause of Christ, he grieves the Holy Spirit; and as every act of disobedience to conscience tends to weaken the authority of conscience, the man thus started off on a wrong track by your example, may perish. Christ died for him; but you will not make a little sacrifice for him; you eat your meat and drink your wine, because you see no harm in it; but what it is your privilege to receive, it may be your duty to abstain from. How many thousands have been started off on this track to perdition, in modern times, by the wine-drinking examples of fellow-Christians. You may deny that you have any responsibility in the matter; but Paul affirms that you have; the destruction of a brother for whom Christ died will be laid at your door, if through the neglect of self-denial—even in a thing lawful—you start him off on that wrong track. And if you say, Oh, there is no danger that any one for whom Christ died shall perish, he is sure to be kept, certain to be saved,—if you speak and think thus, you speak and think the very opposite of what Paul did, and Paul spoke and thought as the Holy Spirit taught him. Your brother is to be kept, how? By being taught the necessity of having a conscience void of offence, and you are commissioned to teach him this by your example and your sacrifices and loving efforts. No Christian may use the language of Cain—Am I my brother's keeper?

It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth or is offended or made weak. (21.) The principle of total abstinence from intoxicants, for the sake of weaker brethren, is here explicitly set forth with apostolic sanction. If Paul took up this position in his day, how much more would he support it in our day, when the machinery of temptation has been carried to such perfection, that the means of daily indulgence are thrust upon the poorest man, and the victims of intemperance are counted by myriads annually, in lands called Christian. When Christians shall all wake up to the immensity of this block in the way, and receive grace to deny themselves of their daily glass, there is reason to believe that their prayers will have an efficacy now unknown, the mountain will become a plain, and the chariot of Christ's salvation, whose wheels are on the earth while they touch the heavens, will move grandly forward. We cannot pray 'Thy kingdom come' effectually, until we can pray 'Thy will be done' sincerely.

Whatsoever is not of faith, is sin. (23.) Whatsoever is not done with an entire conviction that it is according to God's will, is sin. The implication is that the Christian is not to do anything at all without submitting it first to the necessary tests and ascertaining conclusively that it is God's will. Some men do many things undoubtingly, simply because they have always done them, taking their rightness for granted; they do them confidently, but their faith is a false faith; they are bound to get a warrant for whatever they do. We cannot be said to be led by the Spirit of God, unless we subject every thing we do to Gospel tests, and get a clear sanction for every thing; and unless when we find something without a sanction, we put it away.

To reign over the Gentiles. (xv. 12.) In these verses the argument of chapters ix. and xi. crops up again: It was always God's purpose that the nations should be blessed in Christ, that salvation should be for all. The promises referred to in verse 8 are instanced in 9—12, and the word 'and' at the beginning of verse 9 might be omitted. He is still combating the insidious teaching by which many were sapping the faith of Gentile Christians, saying that the apostles had no authority to gather in the Gentiles, that salvation was only for the elect people, the Jews. Many had been shaken in their faith by the teaching of men who, they naturally supposed, must know the Scriptures and the purposes of God; and it was this fact, brought painfully home to Paul's consciousness, that so stirred him up to contend for a doctrine of election that included the Gentiles. And this is the reason why he speaks of himself as specially constituted the apostle of the Gentiles, raised up and commissioned by Christ himself for this very purpose. He prosecutes this great battle all his life-long against men whose doctrine of election limited the provision of salvation, against men who wanted to shut a door; he is battling for that open door which the last command of our Lord declared open for all the world. And so, in the epistle to the Hebrews, there is a remarkable absence of reference to the doctrine of election, there being then no occasion for reference to it. Yet, if the apostolic point of view had corresponded to that of many in our days who make prominent the doctrine of election, it is just in the Epistle to the Hebrews that we should have expected to find it.

Sanctified by the Holy Ghost. (16.) The Holy Ghost given to the Gentile converts was a sufficient proof that Paul had been appointed a minister of Christ to the Gentiles. If Jewish rites could sanctify, how infinitely more the Holy Spirit.

I will not dare. (18.) I venture to speak of what I have done among the Gentiles, only because it was Christ himself who wrought by me. This gave me boldness to speak of it. I went upon no mission of my own scheming, as men assert.

Whensoever I take my journey into Spain. (24.) In Achaia he was near to the usual place of transit between Greece and Italy, and Rome would lie right in his path in going to Spain. But he had always till now been detained by missionary exigencies in the East, and now he had a mission to Jerusalem.

That my service may be accepted of the saints. (31.) That no remains of Jewish pride might make them disdain the help extended by Gentile converts; but on the contrary that they might be touched by this evidence of brotherly love and devotion to Christ.

Laid down their own necks. (xvi. 4.) By identifying themselves with Paul, showing him friendship, entertaining and defending him, they had brought opprobrium and danger upon themselves. And it appears from what follows that the danger came upon them specially, because they identified themselves with Paul in his efforts for the salvation of the Gentiles, exposing themselves to the wrath of the Jews: 'unto whom, not only I but all the churches of the Gentiles give thanks.' See Acts. xviii. 9, 10.

Mark them which cause divisions and offences, and avoid them. (17.) These were men who came into the church to break it up, by lifting up a banner of exclusivism, making a party and claiming for that party the special favour of Christ. The view that I have found out, and others see not, is more important than any thing these others do see, and they are not true Christians if they do not adopt it: this is the way the leaven works. The view that men who eat meat are bad Christians, answers this purpose of self-glorification and separation, as well as any other. A truth will answer the purpose as well as an error: Satan is delighted when you give all your zeal to some truth, using it as a sword to slay other truths.

To stablish you. (25.) See i. 11.

My Gospel. (25.) Referring specially to his commission to preach to the Gentiles.

The mystery—now made manifest. (25, 26.) He will not conclude this epistle without again bringing in the great truth which has been before him throughout the writing of it,—that from the beginning God proposed to call the Gentiles.

For the obedience of faith to all nations. (26.) The very words with which the epistle sets out (i. 5.) In believing on Christ, men simply obey the command of God. Without faith there is no true obedience.

LEAFLETS.

"*Let him that thinketh he standeth take heed lest he fall.*"

THERE is no sin in being rich or great any more than there is in being tall and muscular, provided always the elevation, like the stature of the body, is the gift of God or acquired by honest and praiseworthy effort. The evil lies in fancying that your greatness *must be* permanent, that you can never be thrown from your eminence, and especially, that you shall never fall from it yourself. It is only the Perfect Man who can stand on the "pinnacle," able alike to restrain himself from falling by his own act and to defy the evil one to cast him down. Let all others who stand on an elevated platform, whether in their own estimation or in that of other men, take heed lest they fall. True, the genuine Christian may fall, may even deliberately throw himself down, and the angels may guard against his utter destruction; yet a fall is a fall and must be hurtful. It was no security to David that he was a great king and beloved and honoured by both man and God. He fell, and brought much injury and affliction on himself and his entire kingdom. When a man reaches that point of greatness and self-importance that he thinks he can stand alone, he has just reached that point where his fall is inevitable. Witness Belshazzar, Herod, Agrippa, Louis Napoleon, and many others. "Every man thinks every man mortal but himself." So long as the sun of health and prosperity shines on us we are apt to think it will never set. Thus men for the most part live in a delusion and make little or no provision for the contingencies of the future. In *spiritual* things this delusion reaches its maximum; and whether converted or unconverted, men as a rule cherish the hallucination. But "let him that thinketh he standeth take heed lest he fall."

It is very hard for men to apply to themselves the great fact that, it is in God not in ourselves we live and move and have our being. What has any man that he has not received? Has the Christian any independent grace or moral strength of his own? If he understand himself aright, he will rejoice that he has not. The anchor of his strength is the conviction that his sufficiency is of God. Let him get clear of this conviction and in thought free himself from the up-holding power of the Eternal, and he is ready for a fall. "I am the vine, ye are the branches." Cut the branch and see if it do not come to the ground. It will retain its upright position just so long as the strength of its connexion with the stem remains greater than the strength of the earth's gravitation. No longer. So if the Christian, by relaxing his faith on God and fixing it on himself severs himself from the divine power which supports him, the earthward gravitation, always acting strongly in his heart, but now in his unattached position acting without resistance, will quickly bring him to the dust of humiliation and shame. It need be no cause of shame to a man to know or be reminded that he is only a dependent, and so morally weak, that without the continual support of divine strength he cannot live a holy life, overcome temptations,

or do good among his fellows. That such is the fact and not to know it, is the real shame. And indeed, who is there can say anything greater of himself? Who is there can draw one breath more than God has appointed? "Who by taking thought can add to his stature one cubit?" Who is there can earn one rupee more than God gives him leave to earn? If therefore in common material things every man is beholden to God for what he possesses and must confess it, why should any one be ashamed of his utter dependency on God for grace and strength in spiritual things? It is an honour to wear a king's arms, even though the wearer be the king's footman. All honour and praise to the king of kings who condescends to take into his service such ungainly creatures as men, undertakes to stand their friend and give them the strength they need to do his work. But if the king's servant wishes to play the king himself, ignores the right of his master, and proceeds to act on his own judgment and on his own authority, let him take heed lest he fall in his own devices.

This feeling of independence and self-stability is the great cause of error in the Church of Christ and of backsliding in the individual. Let no one ever fancy that he is strong enough to walk alone in the divine life. If Adam, even when perfectly innocent and free from the dangerous possession of an evil heart, made the trial and failed, let no man ever renew the attempt.

"*Take heed,*" says the apostle. The Christian walks through slippery places, and he therefore needs to take heed to his footing. There are many snares cunningly laid in his path. The attractions and inducements of the world around him are very numerous and very powerful. More good men fall by these than from any other cause. Be wise as serpents and "take heed." There is no man on whom so much responsibility rests as the child of God. The responsibility of a king, as such, is nothing to his. Friend, think of the effect of your fall upon the whole Church of Christ. If a man break but his finger, he has injured more or less his whole body. The failure of one bank injuriously affects many other banks, mercantile firms, and private individuals in many countries. No Christian man can fall without doing injury to the entire kingdom of Jesus. Satan and the world too gain a triumph. Every fall lessens the confidence that men are disposed to place in God's people. It is bad enough to injure one's friends, but it is far worse to give enemies a victory.

My brother, you have a valuable trust committed to your keeping. He who carries diamonds through the country should beware of thieves. The other day a man with a bag of money was attacked by a robber in one of the streets of Bombay. What did he do in the emergency? He placed the bag on the street and sat down on it! He preferred to lose part of his body rather than his rupees. Take a lesson from that man, not to take care of your money, but to guard your character and the honour of your Master. For these are the jewels you have got charge of. With such valuables as these in your possession walk warily. Avoid danger, as a man who carries gunpowder avoids fire. Shun every appearance of evil, and "*take heed*" lest you fall.

R. A.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your issue of 16th instant I see you have a new advocate for Preaching *vs.* Teaching. I think it a great pity that these two agencies for evangelizing India are ever brought into antagonism in this way. The object of both agencies being one and the same, and each in its own way, time, and place being more effective than the other, why disparage either.

On one point I think our Missionary educationalists appear to very decided advantage, *i.e.*, they never undervalue or disparage preaching, and so far as my own personal acquaintance extends, embracing some 50 Missionaries in Western India, those engaged in teaching *preach* as much—on Sabbaths and other days, the whole year round—as those who do not teach; and the implication of laziness against such men must react severely on any man who makes it.

Your correspondent "O" says "it is only by the * * * exposition of the Gospel plan of salvation, whether in the class-room or in the bazaar, &c., that we can succeed." This is undoubtedly the right view, recognizing both agencies and the good effected by each. But his very next sentence slides off from this, and shows how illogical he is, at once affirming that "he (the Missionary) must give his whole time and energy to" preaching. This no man does—not even your correspondent—I venture to say. After preaching once or twice a day, the rest of the time is on his hands. Why not as well *teach* a class of young Brahmans, who may thus, and *in no other way*, be brought to understand the Gospel, as to spend his leisure hours in reading newspapers and light literature?

"O" says "the publications referred to by the 'Teachers' * * * seem to be all in English." &c. In this I think he is mistaken. At all events, some of our most sterling vernacular works have been prepared and published by our teaching Missionaries. The reply of "A. N. C." on this point showed an evasion worthy only of one who could traduce a whole class of his brethren, and when challenged to prove his charges, *neither does it nor retracts them!*

Let us examine this one point of *book-making* a little. It is difficult to arrive at all the facts, because most of our vernacular publications do not give us the names of their authors. But a few are known to me. I have always thought it a very great pity that the names of all our Missionary authors have not been recorded in immediate connection with their Tracts and Books. It would go far to enlighten such writers as "A. N. C." and "C", and afford great satisfaction to all parties interested; and I venture to suggest that if all our missions and benevolent societies would at once rescue as far as possible the names of all their authors and translators, and place them with their works on permanent record, they would accomplish a deed pleasing to God and man, and greatly serviceable to the cause of Christ. But to the point.

Who is the author of "Exposure of Hinduism" and "Mahomedanism"?—A Missionary Educationalist. Of "India in the Vedic Times"?—It is taken from a larger work by a Missionary Educationalist. The "Christian Manual" of the C. V. E. S.?—Compiled from larger works by Missionary Educationalists. The "Fifth Book, 1st Part," of the C. V. E. S.?—Taken mostly from larger works by four Missionary Educationalists. "Fifth Book, 2nd Part?"—Mostly from the larger works of two Missionary Educationalists and the President of an American University.

Who is the Author of the Tamil "Dictionary of the Bible?"—A Missionary Educationalist.

To the same maligned class of hard workers, Missionary Educationalists, are to be traced—

"Letters to Indian Youth;" "Saviour of the World;" "Arithmetic in three parts;" "Astronomy;" "Hall's Grammar;" a valuable "Grammar of the Marathi Language;" "Grammar and Idiomatic Exercises;" "Easy Lessons" and "Easy Primer;" "A Commentary on Matthew and Mark"—the only original commentary, so far as I am informed, on any extended portion of the Christian Scriptures. "Kindness to Animals;" "The School Boy;" "The Scripture Manual;" "Theological Class Book;" "Dairyman's Daughter;" "I am the Young Cottager;" "Pilgrimage to Alundi;" "Shepherd of Salisbury Plain;" "Lambs Fed;" and "Book on Faith;" "In Whom shall we Trust;" "The True Atonement;" "Brahman's Classics;" "Conversations at Poona;" "Physical Errors of Hinduism," and many others. Nearly all these works are in the vernacular languages, and if "A. N. C." will read them I think he'll be satisfied that they are "imbued with Christian truth."

And to whom must we trace the most valuable works in English, such as "Infanticide in Western India," "Mission Schools in India," "The Lands of the Bible," "On the Parsee Religion," "Evangelization of India," "Darkness and Dawn;" most of the able articles in the many volumes of "The Oriental Christian Spectator," &c.—to whom, but to Missionary Educationalists!

It is my profound conviction, Mr. Editor, that such statements as "O"—and more especially "A. N. C."—have made in the *Guardian*, betray much want of knowledge and experience, some perversion of facts, and are in danger of doing serious damage to the cause we all have at heart. And if my time and strength under many pressing duties, and your space, will permit, I shall try to notice some other points hereafter.

W.

ETERNAL PUNISHMENT.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have read attentively the letter of "Civilian" in your issue of 16th, as well as your "leader" on the same subject.

I do not write for the sake of argument, but with the desire for information, being one of those who would like to disbelieve the everlastingness of future punishment, if he only could. The following is my difficulty. In Luke xvi. 19—end, which, let it be observed, is nowhere styled "a parable" merely, it is clearly indicated that those who depart this life in their sins, at once enter upon torment; so that there are at this present moment lost souls in Hades, who have *already* suffered differently as to periods of time.

Is this taken into consideration by the Almighty Judge at the last grand day of Assize? If so, where is the proof from Scripture?

Whereas Eternity holds the whole question in solution, being to each and to every one the same, viz., eternity.

Again, I would say, it is not our Heavenly Father who consigns us to torment, but we ourselves. If the ship is sinking and we decline getting into the life-boat when invited, is it the Captain of the vessel who consigns us to a watery grave. I trow not.

I should feel much obliged to any one who will answer my question. I have read books till I am tired.

"SIMPLEX."

To the Editor of the "Bombay Guardian."

SIR,—No doubt many would read with interest the letter which appeared in a late *Guardian* signed "A Civilian," setting forth the views of the Prebendary of Cork on 'Eternal Punishment.' Your correspondent refers to Missionaries in his letter, and they, I am sure, rejoice to know that many Civilians take a hearty interest in mission work.

Nevertheless, there are few Missionaries, I believe, in India who will subscribe to the views your correspondent advances, and fewer still who will find time to reply to his letter. I have leisure for only a paragraph or two.

"A Civilian" will, I suppose, allow that the opinions he presents are comparatively modern. Yet they are given as the right and proper interpretation of those scripture passages which refer to the awful subject discussed. Now did the apostles understand the doctrines they taught? Surely yes. Hence, if the views put forth by your correspondent are the correct interpretation of the language of the apostles, these views must have been held by the apostles. That is one point. Again, your correspondent's opinions must be far more agreeable to human nature than the orthodox doctrine on this awful subject. Remembering this, will any man who knows human nature venture to say that, if your correspondent's views were those held by the apostles, they would ever have so far slipped out of the memory of the Church as to have allowed the orthodox doctrine to come in and prevail? I regard it as improbable in the very last degree that your correspondent's opinions, if apostolic, should even have given place to a doctrine which is a hundred times less palatable to the heart of man. It seems to me that here there is *primâ facie* evidence sufficient to convince any unprejudiced man who knows what fallen human nature is, that the views of "A Civilian" were *not* those held by the apostles.

Your correspondent must know that in many passages of Scripture—as Eph. ii. 1; Rom. viii. 11 (Gr. Test.); Eph. v. 14; Col. ii. 13; Ezekiel's vision of the dry bones—the term death is used in a sense not equivalent to cessation of existence. Why, then, ought we to fasten this, and only this, meaning of termination of existence, annihilation, on the term 'eternal death'?—a phrase which nevertheless does not occur in Scripture. Why may not eternal death—so far as the subject of it is concerned—be an endless prolongation of existence in that state of spiritual death which the Bible represents so many as being in on earth?

X.

Notices.

WE have received Rs. 20 from E. D. S. for the Arcot Mission.

THE Rev. W. Stephens will (D. V.) deliver the seventh Lecture of the series in the Free General Assembly's Institution, Khetwady, on Sunday 31st inst., at 8 P.M. Subject—The Christian Miracles. Both Natives and Europeans are invited to attend.

Epitome of News.

Saturday, March 23, 1872.

—General Brownlow, on the 13th, reports that the whole of the Southern Howlongs have now submitted, and that the task of the Right Column is now completed. Results of campaign:—Complete subjection of two powerful tribes, inhabiting upwards of sixty villages, of which twenty that resisted were attacked and destroyed; personal submission of fifteen chiefs, surrender of Mary Winchester, and release of captives.

—At the Annual Meeting of the Bombay Education Society, it was resolved that a Committee be appointed to confer with the Committee of the Indo-British Institution on the subject of an amalgamation of the schools of that institution with those of the Bombay Education Society, and the transfer of the children now in the Indo-British Institution to the schools at Byculla.

The result of the examination of the Byculla schools is considered most satisfactory. Mr. Kingsmill having been appointed Superintendent of the Government Press, the Directors of the Board of Education, in bidding him farewell, "desire to publicly place on record their high appreciation of the zealous and able service rendered by him as Assistant Superintendent during the past thirteen years."

—*Bombay Gazette:* "In China the Cable Company encounters the competition of the Russian Government, which some months ago lowered the rate for an overland message to Hongkong and Shanghai to £4 6*s*. The Cable Company, not being able to control the action of Russia, has been forced to follow suit, and to reduce its rates to the same level, under penalty of losing all its business on the line to China. But, as regards India, the managers of the Submarine Company have no competition to fear. By a masterstroke of policy, they lately succeeded in using the Telegraphic Conference at Rome, which professedly met to suggest improvements in telegraphic communication all over the world, for the purpose of securing for their cable the monopoly of the Indian business. The Indian Government has a telegraph line of its own, in connection with the Turkish line, which has cost Indian taxpayers a couple of millions or so; and it would have been only too glad to continue taking messages for less than £3 instead of nearly £5. Turkey, also, claimed the privilege of being allowed to assist in conveying messages at the lower rate for the Indian public. But what could these two weak Governments hope to do against the combined capitalists of Europe? The sacred cause of 'private enterprise' triumphed once more, and the Conference decreed that messages by the Indo-European line should not be charged less than messages by the cable. As the cable gives on the average quicker despatch than the land line, the practical result of this decision is to close against the Indian public the telegraph constructed with their own money, in order that the shareholders of the Cable Company may receive large dividends. Anything more impudent than this conspiracy to plunder the public was never heard of."

—Mr. Souter has liberated about 100 prisoners who had been arrested for fighting in the Mohurrum, some of the richer men of each class offering to be surety for the good behaviour of the men belonging to his class.

—*Excelsior;* Lucknow: "On Tuesday, 13th instant, a remarkable scene was witnessed in the city. A Mussulman fakir, named Chup Shah, said to have been above one hundred years of age, and who had sat for forty years in one position without uttering a word, died. His body was carried through the city to Shah Meena's Tomb, near Fort Mutchhee Bhawun, with great melancholy and pomp. About 4,000 people joined in the procession. Four camels and four elephants were loaded with chuppatees, which were distributed to the poor *en route*. In front of the procession was a large body of sweepers, who cleared the road, and ten bhistees sprinkled a native perfume known as *kewrah*, for the whole distance to the grave."

Monday, March 25.

—Mr. Stephen's Bill for allowing people to contract legal marriages who have renounced the Hindoo or any other recognised religion to join some new sect has at last become law. The *Indian Mirror* says:

"It is impossible to express in fitting terms the joy and enthusiasm which the consummation of this long-expected reform has awakened among us Brahmos, and the deep and lasting obligations we feel towards the Government and Mr. Stephen."

—*Bombay Gazette:* "On Friday evening Mr. Andrew Wilson delivered a pleasantly discursive address upon China and its people. The Lecture was evidently intended to be light and sketchy, and in some measure impromptu, rather than severely statistical, and as such it was cordially appreciated by a large audience."

—A correspondent of the *Bombay Gazette* tells of a district in the Punjab that has had six Commissioners in three years, and of another that has had 16 Deputy Commissioners in 3 years. He says:

"With the people this incessant change and shuffling about of officers from one post to another, which they hold for a few months and then vanish, is felt to be demoralising, to be, indeed, one of the greatest curses of the present modern style of British administration."

—Here is a telegram that was flashed through from England to Bombay in one minute and fifty seconds: "Cambridge won by a boat's length and a half."

—The *Times of India* hears that one of the S. P. G. Missionaries at Kolapore will publish a Marathi and English Monthly, entitled *The Gospeller*.

—The *Norwood* grounded in leaving the harbour on Wednesday last, and is now in dock.

Tuesday, March 26.

—The Calcutta Persian Famine Relief Committee report: "In January another 16,000 krans were placed by this Committee at Mr. Bruce's disposal, in reference to which he telegraphed on the 2nd February as follows: 'Thanks for 16,000 krans. Heaviest snow for seven years. Every where sufferings of poor terrible. Afterwards plenty expected. 10,000 poor receiving relief. Funds in hand for six weeks. Require for four months. New prime minister taking active measures for amelioration of country.' Again, on the 11th instant, Mr. Bruce telegraphed: 'Expenses increasing. We have funds for April. Require for May and June. If funds forthcoming, remit to Grindlay, Bombay.' Another Rs. 7,000 have just been sent to Messrs. Grindlay, leaving only Rs. 500 in the hands of the Calcutta Committee."

—The *Lucknow Witness:* "What would we think of two regiments of soldiers who paused in the face of the enemy to discuss the relative merits of their coat-facings? What did Peter wear on the day of Pentecost? Was Paul preaching in a surplice or a black-gown when he was dragged out at Lystra and stoned? Which robe was Philip wearing when the Spirit told him to go and join himself to the chariot? How impossible is it for us to conceive of Paul stopping in his grand career to decide between the merits of black-gown and surplice! If the world is ever converted, there must come a time first when Christian ministers will be so thoroughly in earnest that they will not pause a moment in the battle to trifle over matters which may have an interest to some, but are nevertheless the veriest trifles in their relation to God's work."

"The Rev. F. M. Wheeler, of the American Methodist Mission, Moradabad, has been compelled to leave India in great haste on account of the critical state of his health. Mr. Wheeler has been but four years in India, but so devoted and successful has his missionary career been, that his loss is deeply felt. He was one of 'Sherman's boys,' and the disease which compels his premature return to America is the result of the exposure and fatigue of the celebrated 'march to the sea.'"

—*Bombay Gazette:* "Last night the first of a series of evening meetings in connection with the W. I. Native Christian Alliance took place in the Free Church Institution Hall. It was chiefly conducted in English, and there was a good attendance. After a short address from the president of the Alliance, Mr. Ganpatrao Rughunath gave an account of his visit to Rutnagherry and its districts, with reference to the intended occupation of that place as a field of missionary enterprise by the Alliance."

—On the 7th day of the Mohurrum the Sheeas of Madras go in procession through the streets, beating their breasts, and all Soonnees on the line of procession are required, even by the Police, to close their umbrellas. This matter nearly led to a disturbance this year. It is high time that Government interfered to limit the powers of public processions, and to protect the rights and comforts of those who do not happen to sympathize with them.

—The *Montano*, Boston to Hongkong with ice, was seen burning up at St. Paul's island.

Wednesday, March 27.

—*Times of India:* "It appears that Chaubar, on which the filibustering Persians came down a few weeks since, may be considered to lie west of the eastern boundary line which General Goldsmid drew through Beloochistan last year. Thus the Government of India have little formal ground for protesting against the marauding officers of the Shah. On the other hand, the Imaum of Muscat has every right to recover, if he can, this port on the Mekran coast, which has long been an appanage of Oman; and as the maritime truce does not apply to that coast, our politicals will throw no impediments in the way of any expedition from Muscat.

—Ram Singh, the Kooka Guru, reached Rangoon, the place of his future incarceration, on the 16th instant.

—The soldier who was wounded by Shere Ali while on sentry over him at Port Blair, is still in hospital from the effects of the blow.

Thursday, March 28.

—*Times of India;* N.-W. Provinces: "So Shere Ali has actually been hanged. I am sorry for it. I will quote the very words of a letter received from an officer who has had much experience among convicts:—'Hanging is of no use. They don't fear death. Heavy chains for life—walking drill—breaking stones daily—and a dozen lashes every fortnight—ought to be the sentence.' I cannot but think that the prospect of being *transported to England* would deter most natives, even of the desperate class, from assassinating Europeans. No scenery in the world can be more charming than that of the Andamans, I believe, and no climate within the tropics is more enjoyable. Of course it is convenient to have so many thousand convicts away in a place by themselves, and it is a punishment to them to be separated from their country and relations. But the punishment, after the first year, seems to be very light, if the men have prudence enough to behave respectfully to their superiors. When life-convicts can give periodical dinner-parties to their fellow-convicts, and bury the memory of their cares from day to day in rum, it really seems clear that the punishment is neither what the law intended, nor what the security of the public requires."

—*Samachar:* "There are certain villages in Kattywar the inhabitants of which are of the same race. According to custom, many spend large sums of money on the marriages of their sons and daughters; but most of the inhabitants being poor, they cannot afford to give great feasts, hence they often resort to the expedient of performing the marriage ceremonies in hundreds, each family contributing a certain sum to make up the fund required for the festivities. Such an event lately occurred in a village near Rajkote among the shepherd community. The marrying couples were about 1,000 in number. Families from 30 or 40 miles' distance arrived with their brides and bridegrooms to join in the general event. The guests numbered about 15,000."

—Mr. J. A. Forbes has been appointed a Member of the Legislative Council of Bombay.

—Dr. Smith, of the *Friend of India*, is not expected to return till December.

—The *Japan Weekly Mail* hears that the Mikado and his Ministers have ordered that the sixty-five native Christians who were, in December last, torn away from their homes and sent into exile, should be set at liberty and recalled to their respective villages. It adds: "There are yet several hundreds of poor harmless Christians who have been these three or four years, and are still, moaning under the hardships of a very painful exile. Many of those guiltless victims have already succumbed under ill-treatment, tortures and privations."

Friday, March 29.

—*Overland Mail*, March 8: The Army Reorganisation Bill is viewed with increasing favour. Training stations for artillery districts are at once to be established.

The Queen has written a letter expressing her gratification with the arrangements on Thanksgiving Day. The Lord Mayor will be made a baronet, and the two sheriffs and deputy-recorder knights.

Major-General D. M. Probyn, C.B., V.C., of the Indian Army, is appointed equerry to the Prince of Wales.

A gold medal, with an annuity of £25, has been conferred by the Queen on John Brown for promptly securing the lad Arthur O'Connor, who is committed for trial for attempting to intimidate Her Majesty.

The Indian Finance Committee has recommenced its sittings. General Sir Thomas Pears and Mr. Seccombe, C.B., India Office secretaries, have been under examination.

The sudden death of the Earl of Lonsdale causes a vacancy in the Lord-Lieutenancy of Cumberland and Westmorland, and also in the representation of West Cumberland, as the nephew of the late earl, Mr. Henry Lowther, M.P., succeeds to the earldom.

The South African papers announce that Sir Henry Barkly is appointed Governor of West Griqualand, the name of the new diamond fields.

Amongst the deaths recorded this week are :—the Earl of Lonsdale; Lady F. Vane-Tempest; Lady A. Somerset; Sir F. A. Des Vœux, Bart.; General T. Ashburnham, C. B.; Colonel W. Hodgson, 79th Highlanders; Lieut-Col. M. Thompson, late 1st Royals; Lieut.-Col. A. Ormsby, late 80th Regt.; Lieut. C. V. D'Arcy, late I. N.; Professor Goldstücker; and Mr. E. Mayall.

The operatives employed in the flax trade in Leeds, numbering about 8,000, struck work on March 4, and, as the result, some of the largest flax mills in the kingdom are now standing idle. The operatives three weeks ago sent in notices to the employers intimating that on March 1 they would require a reduction of hours of labour to nine per day. This the masters resolved to resist.

O'Connor, who assaulted Her Majesty, has from a child been subject to suffering of no ordinary character, and has at different times been a patient in the Children's Hospital in Great Ormond Street, and in King's College Hospital, and has undergone one, if not two operations, and he is now a poor emaciated creature with bad health and a sickly constitution. He was educated—and not badly—at St. Dunstan's School, Fleet Street, and has ever borne the character of a quiet, harmless boy; but latterly he has (at home especially) shown symptoms of mental derangement, and become almost ungovernable by his parents.

On Monday, February 26, the Dean of Winchester reached the great age of ninety-six. His birthday was celebrated by merry peals on the cathedral bells.

Mr. Cowper-Temple's Bill proposes to enact that "any person," although not in holy orders of the Church of England, may, on the invitation of the incumbent or officiating minister, and with the permission of the bishop of the diocese or of the ordinary of any collegiate church or chapel "under his hand," preach an occasional sermon or lecture in any church or chapel belonging to the Church of England. The preaching may take place either after "any of the services" in the Prayer-Book have been read, or without the previous reading of such services, as may seem best to the incumbent.

—The *Delhi*, with the English Mails, left Aden for Bombay yesterday at 2-30 P.M.

—Deaths last week, 441. By Small-pox 92.

—An order from the Finance Department rules the compulsory registration of letters containing stamps, hoondies, cheques, &c. The *Pioneer* stigmatises it as "highway robbery."

Selections.

THE INCREASE OF HOLINESS.

REV. CHARLES BLAKESLEE.

FOR some forty years my mind has been specially drawn to a consideration of Christian holiness. Thirty-four years ago I was enabled to trust in Christ as my full Saviour, and since that time I have kept my eye upon this work and noted its progress in the church. We have engraven upon our church institutions, *Holiness to the Lord.* We have inscribed Holiness, embracing Justification, Regeneration, and *Entire Sanctification*, upon our banner, and always declared it our work to spread it among men. *This is our mission, our strength, and our glory.*

Justification and regeneration are absolutely essential. They are fundamental to personal salvation and to the existence and prosperity of the Christian church. Hence, we must at all times labour, with all our power, for the conversion of sinners. We must also distinctly insist that every church member must live to God, and evermore retain a clear witness of justification, and daily grow in grace. But, over and above all this, we must, as Christians, and as *Methodists*, labour to *promote* the *Entire Sanctification* of believers.

Most emphatically this "*Full Salvation*" is what the church needs to fit her to carry forward the work of regenerating the world, in a manner commensurate to her great numbers, her vast wealth, and her multiplied facilities and opportunities. Nothing but a baptism of Holiness, and the Holy Ghost, can clothe our learned ministry with power, and fill our commodious and costly churches with salvation and efficiency. Says Bishop Janes, in his preface to Dr. Foster's work on Christian Purity, "A holy church would soon make a holy world." This is the clarion note of Gospel salvation, at the call of which the sacramental hosts will go forth everywhere, and win the whole world to Christ. As I said above, I have noted the work of entire sanctification in the church, and I thank God there is progress, it is putting on beauty and strength, and winning its way onward and upward. I will refer to a few things that indicate this spiritual prosperity.

1. From year to year there is an increasing interest, as to this question, among our people. Many may still undervalue it, and live almost out of sight of it, but the number that feel a deep interest in it, is continually increasing. Practically this is progress; true, substantial progress.

2. Literature consecrated to the promotion of this work is multiplying and prospering. Most of this literature is clothed in the well-defined and purest terms of orthodoxy, bears the impress of thought and culture, is full of faith and the love of Jesus, and is inspired with the purest and sweetest spirit of enlarged beneficence and goodness. O, for men and women qualified by talents, learning, and a full baptism of the Holy Spirit, to pour a tide of salvation literature all over our world.

3. There are more special efforts to promote this state of grace. A growing general interest on any great moral question, legitimately produces greater special labours to subserve it. Hence the ministerial labours, the prayer-meetings, and the camp-meetings, definitely devoted to this work, and the increase of interest in its promotion, in our regular meetings as well, indicate the prosperity of the cause of Christian purity in our Zion.

4. Evidently the Holy Spirit is pressing this mature Christian experience upon believers. In our State and Sunday-School Conventions, at our Camp-meetings, in our Conferences, and through our periodicals, our chief and most devout and thoughtful men and women are inquiring for some additional instrumentalities, or power, by which we may save our children and the great mass of outside sinners, and also evangelize all nations. Now is it not quite certain that more of God's salvation and spirit is just what we need, and that the Holy Spirit is actually pressing a conviction of it upon our hearts. An entire consecration of soul and body, and all we have, to the "*higher Christian life*;" with the faith, the heart purity, the perfect love, and the full indwelling and power of the Holy Spirit, which this experience implies, is just what Christians need; and undeniably, God the Holy Spirit urges this upon both ministers and people, with convincing and moving power. I trust we will, more and more, follow this full salvation teaching and leading of God's Spirit.

5. This work of Full Salvation is getting a place and power in other branches of the Church of Christ. Not only Methodists, but also Presbyterians, Baptists, Quakers, and Episcopalians, are drawing near to the all-cleansing blood of Christ in faith, trusting in him with all the heart, and labouring to spread the knowledge of this great grace. As instances of this, I refer to the lives, labours, and successes of Prof. and Mrs. Upham, of Brunswick, Me., to Pres. Finney and his co-labourers, at Oberlin, O., to Mr. R. Pearsall Smith, a Quaker of Philadelphia, Pa., and to the life and preaching of Rev. A. B. Earle, a noted and successful Baptist evangelist. Thus we see that this work is spreading into influential branches of our common evangelism. This is prosperity in a good and promising direction.

6. God practically sets his seal to this work. The Lord blesses all that truly love him and faithfully labour in his vineyard, and gives them some fruit; but the history of the church conclusively shows that those who love God with all the heart, have more of the Spirit of God, and are more successful in leading souls to Christ, than are those who are not partakers of this grace. Mr. Wesley, and the most noted of the fathers of Methodism, testify to this. But to come down to our times; the fruits of our National Camp-meetings, and the experience and usefulness of such marvellously successful workers as Dr. and Mrs. Palmer, Revs. J. Caughey, A. B. Earle, the Baptist evangelist, and Wm. Taylor, our own anointed apostle of holiness, who has already enkindled undying fires of present and full salvation in the four quarters of the earth, clearly show that the Lord does make his chosen ones, who are "filled with faith and the Holy Ghost," pre-eminently useful.

Spreading Scriptural holiness, personal purity, perfect love, among men is our great and good work. It is blessedly enlarging and prospering. Let us be of good courage and toil on, for the Most High will always be with us, and he will give the work increasing breadth and power, until our race is regenerated.

UTICA, 1871.—*From the Guide to Holiness.*

THE DOCTRINAL BASIS.

The doctrinal basis unanimously adopted at Oberlin, by the National Council of the Congregational Churches, was one of the ripe fruits of the nineteenth century. At no earlier period could it have been set forth, by any body of ministers and laymen representing a large number of Christian churches acting together as a denomination. It had required two and a half centuries of varied experience and of ripened thought and piety, to render a large portion of the American churches willing to base their denominational fellowship on the simple gospel as held by the universal Church of Christ. It required a noble spirit of self-sacrifice, to hold peculiar views, on points not unimportant, and yet to decide not to insert them in the profession of faith; to be 'Calvinistic,' in fact, and yet not to insist that others should be so, in order to stand in full Christian and ministerial fellowship. It also argued clear foresight and a genuine moral courage, to take such a step in advance of other denominations. Men must stand on a lofty mountain top, who see the sun rise hours before their fellows think that the night has passed!

It is not surprising, perhaps, that there are those who scarcely can believe that such a deed was done by the Council. When they first read the announcement of the fact in the *Advance*, and the accompanying editorial comments, they seemed to be in a dream. Some thought it too good to be true; others, awaking, like Rip Van Winkle, from the nap of a generation, could not believe that so radical a revolution had occurred, without their being aware of it! Even brethren who were at the Council, and who voted for the Basis, are perplexed to find that "they builded better than they knew"! Perhaps it was owing to the fact that, as in the noted case of Caiaphas, "being high priests that year," they, in a certain sense, "spake not of themselves," but unwittingly "prophesied" of the good time coming to the churches of Christ! We have no manner of doubt that God did indeed speak through them, to call together the scattered tribes of his spiritual Israel.

That the action was indeed what we have claimed in its behalf, can easily be demonstrated. There is the language, clear and explicit, to speak for itself. It has been printed by us several times, already, but we will put it again before the eye of the reader :—

"They [the churches] agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice; their interpretation thereof being, in substantial accordance with the great doctrines of the Christian faith commonly called evangelical, held in our churches from early times, and sufficiently set forth by former general Councils."

Plainly this commits the Council, as the representative of the churches, to nothing beyond "the great doctrines of the Christian faith commonly called evangelical," which it affirms to have been "held in our churches from early times" and to have been "sufficiently set forth by former general Councils." The last clause evidently had special reference to the closing part of the doctrinal basis adopted by our Boston National Council, at Plymouth, in 1855, which thus specifies the historic evangelic faith of the whole Christian church :

"With them we confess our faith in God, the Father, the Son and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King: and in the Holy Comforter, who is present in the Church to regenerate and sanctify the sc-

"With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that believers in him are justified before God, receive the remission of sins, and, through the presence and grace of the Holy Comforter, are delivered from the power of sin, and perfected in holiness.

"We believe also, in the organized and visible Church, in the ministry of the Word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

"We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection, of His Son, our divine Redeemer,—a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost."

So far as reference is made to the action of other "general Councils," whether of Congregationalists or of the churches universal, it is only so far as such action "set forth" this historic evangelic faith of Christendom. Every reader can judge of this for himself, and the document was adopted and published for that very purpose, and is common property.

If now any members of the Council should affirm that they did not so understand the tenor of the language, when they voted for it, we can only say, that it was expressed in plain English, and that a multitude of others voted for it because it did declare and mean what we have stated.

We have also the interpretation of the Council itself, by its reception, as members, of the delegates from the Kentucky body, who expressly stated that they were organized on a basis which ignored all the differences between evangelical Christians.

As further corroboration, we adduce the interpretation of the language of the basis by the religious organs of other denominations, Baptist, Methodist, Presbyterian, Episcopal and Unitarian. All agree that the meaning is as we have represented. They could read it in no other way, and so, though some of them approve and others disapprove, they unite in the one obvious interpretation. The same is true of the utterances of the undenominational papers.

And then, as though to make assurance doubly sure, Rev. Dr. Quint—conservative in tendency, Old School in theology, a member of the Council, Chairman of the Committee which prepared the original draft of the Constitution, and one of the most earnest speakers against the proposal for a simple evangelical basis—has published in the *Congregationalist* of Dec. 28th, an article on this subject, taking the same ground as ourselves as to the meaning of the action of the Council. He says:

"The honest intent of the vote was to make the union of our churches to rest on the common evangelical faith, and not on any of the (union) peculiarities which have distinguished us, as a whole, from other parts of the church catholic. And it implies a re-affirmation of what has been 'set forth by former general Councils,' *so far as* they declare the common evangelical doctrines. It is really an adherence to the historic faith of the church of Christ, as being a sufficient basis of denominational unity."

The word "union," in the parenthesis, we take to refer to "united" or "denominational" peculiarities. Dr. Quint also accepts this basis, thus explained, as satisfactory, for the same reasons which we have emphatically urged. He says that "this course was right and therefore wise;" that "it is a broad catholic basis;" that thereby "we refuse to be a sect, and we are loyal to the common faith;" that "this is a great step, therefore, towards Christian union," "we can welcome organic union on the simple basis of the common faith;" that "it removes difficulties in the way of evangelization;" and that, "as a matter of fact, we had come to this years ago," our churches always agreeing only to "substance of doctrine" in the old confessions. while at the West and South, the new local church creeds only affirm the simple evangelic doctrines held by all Christendom.

We take it, then, that no reasonable doubt can longer be entertained that, in this matter, we have set forth the exact fact, and truly represented the ideas and principles of the Congregational churches of our land. Whatever individual dissent may here and there be expressed, the churches have decided the matter, and they will take no step backward! They mean to move victoriously forward, on this very line, in the name of a pure gospel, and by the primitive method of a free church polity. Let our denominational Societies read aright the signs of the times, catch the inspiration of "the new departure," and kindle with the common zeal. If any one of them shall fail to do so, it will thereby fall out of rank, lose the confidence of the churches, and be left behind in the march, to shift for itself.—*The Advance.*

Miscellany.

British Messenger for January: "There seems to be a growing and a deepening feeling in the hearts of many Christians in London of the great need there is of a revival of religion in all our churches and all our congregations. We see tokens of this in the mission services and special prayer-meetings which are being held. In the large districts of St. Pancras and Bloomsbury, mission services have been held every evening of this week in connection with the Church of England, in which men well known in connection with revival work take the chief part. Such men as the Rev. R. Aitken, of Pendeen, and his two sons being engaged in this work, assures us that it has been real and earnest evangelistic work that has been done. Thirteen churches in St. Pancras have been open daily for these services, and the attendance has been, so far as we have heard, encouraging. The London presbytery of the English Presbyterian Church has also arranged a series of special evangelistic services in eight of their churches situated in the more densely peopled and spiritually needy districts. These commenced this week with good promise, and are to be carried on during the month of December, two churches to be occupied weekly during three successive nights, the minister of the congregation presiding, while gospel addresses are to be given by two others, ministers or lay evangelists, to use a convenient though not a happy expression. The Rev. Gratten Guinness is taking a large share in these services. We may mention that he has been recognized as an evangelist by the English Presbyterian church, and has been engaged to labour for a year within her congregations wherever his services are requested by the minister and his people, and these have been in constant demand ever since the special invitation given to Mr. Guinness at last meeting of synod in April. Besides these services individual congregations in that and in other Nonconformist churches have been and are carrying on special meetings, some of them with the aid of the Evangelization Society. All this is very hopeful, and if these things are prayerfully carried out they cannot but result in much good. Where such prayerful means have been used elsewhere, showers of blessing have refreshed the Lord's heritage and infused new life among all the congregations of the place, as in Newport, Cardiff, Aberavon, and other places in South Wales during this past summer."

—The following prayer was offered by E. S. Wheeler, in the large Music Hall, Boston, Sunday, March 5th, 1871, and reported in the *Spiritualist Weekly Journal*, July 15th, 1871:

"Most holy angels, oh ye great and good and beautiful souls, who have made earth the heaven it is fast becoming, hears our prayers. Unable to comprehend an Infinite Mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, heroes, patriots—ye who have inspired in all times the hearts of men, give your sympathy, your love, your wisdom in this hour. Mighty ones of years gone by—Pythagoras, Zoroaster, Confucius, Buddha—all ye that have gone before us, understanding the experiences of the life in which we live, and the richer, riper wisdom of the life beyond, be ye unto us the angels of the Father whom we cannot comprehend, and bestow upon us your inspiration. From the deep ocean of your spiritual life, let flow upon us the waters of a celestial baptism. Reach down from the heaven above us the white hand of angel inspiration, and guide us through the scenes of earth-life to a heaven of restful labour evermore. Come to us, Socrates, Plato, Mahomet, Washington, Channing, Elizabeth Browning, Theodore Parker—all who have lived, all who have suffered, all who have inherited angelic life and passed into the inner court of the temple of the infinite. Come to us, and bring to-day the holy shewbread of the sanctuary, and break it to feed the multitude of the present age. Hear us as we ask for strength and wisdom, and give, in answer to our practical prayer for help, that assistance which you well know is our necessity. Amen."

—American Mission Report (Ahmednuggur): The Rev. R. V. Moduk, speaking of the Rev. Mr. Taylor's work there, says:

"Some of the principal points in which we were helped were the following:—

"1. We who call ourselves Christians were greatly enlightened in regard to our spiritual state. We saw what we were, how full of imperfection, and also realized in a good degree how we might become what we should be.

"2. We understood more clearly that in our efforts to lead men to Christ we must be witnesses for Him; and in order to this we need first, in accordance with His promise, to be endued with power from on high.

"3. We were encouraged to exert ourselves more earnestly, in Bible methods, to advance the kingdom of Christ.

"Many of the heathen came to hear Mr. Taylor, and they were so impressed by the truth that they still continue to come. Fifty to a hundred persons come two evenings in a week to hear the Gospel preached. Some come to our houses to talk with us, and some have called us to their houses to converse with them. Of these a few seem to be seeking after the truth, and we have hope of much fruit.

"5. Eleven persons have already received Christ, and united with the Church as the fruits of this work of grace. Some of these were previously interested; others seemed to receive their first impressions at this time: but both classes found special help, and were speedily led to join themselves with the people of God. And who can tell in how many more hearts the Spirit's work is begun, and in due time will be perfected?"

—The Rev. L. Bissell says: "The Bible-women, five, and a part of the time six, in number, have continued their efforts to reach the women of the country in the houses, in the fields, and in the streets, and teach them the truth which will make them free. Those not specially employed in this work, the wives of pastors and catechists, sometimes accompany them, or go out by themselves for the same purpose. The wives of the missionaries who have resided here the whole or a part of the year, have also visited many families in the city, some of whom have never been reached before. To some of these houses they go frequently and are received with apparent pleasure. One young widow thus visited, of her own accord has sent Mrs. Bissell two rupees a month for the school. The experience of those engaged in these labours shows what formidable obstacles to the progress of Christianity often exist in the ignorance and prejudices of the female part of the household. Even where the master of the house and his educated sons belong to the liberal class, the self-styled 'reformers' of India, the women often remain as conceited and bigoted as if no ray of Christian light had yet pierced the murky air of Hinduism. This kind of labour would therefore seem to hold an important place among the agencies needed to prepare the way for the general acceptance of the Gospel."

—The following beautiful narrative is from one of the papers issued by Mr. Barnardo, of the Home for Working Lads, London:

Oh, this life in London—this life among the degraded, this life among the lost! How stern its pictures, and how awful its realities! We live and labour among the poorest, yet only now and then is the curtain which conceals the terrible drawn on one side; but it is sufficient; for the glimpse obtained by anyone whose heart is full of love for souls has wretchedness enough in it to last a lifetime.

Whilst walking slowly up the Hackney-road one evening, I was accosted by a young girl. There was something in the voice, the look, and figure, which painfully attracted me. About sixteen years of age, a mere child, with a face which even still appeared as though innocence lingered there, unwilling to depart for ever; but the cheeks were pale and hollow, and it needed but one glance to inform me that she was marked as an early victim of consumption. Turning my face full towards her, I said, as kindly and pityingly as I could, "Poor young girl! have you no mother to care for you, and keep you from these awful streets?" The answer came in a half-suppressed sob, as she covered her face with both her hands.

I moved on, unwilling to prolong the scene. She must have followed; for, nearing a dark street-corner, she advanced quickly to my side, and said beseechingly, "Oh, won't you speak to me, sir?"

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on 28 February, 2020

I went down the street with her a few paces, and then said, "What can I say to you? I pity you from my heart; but if I linger here I may be noticed, and my motives mistaken."

"Oh," she answered, "you won't be like all who turn from me, will you? I know they hate me—I hate myself. I have tried to give up this life, but it seems I cannot. My companion, with whom I live, laughs at me when I speak of it. I feel I'm very sick; they say 'tis the consumption I've got. And then mother—"

She wept bitterly, and seemed unable to finish the sentence. I discovered that she had a mother, who lived alone in the Borough. She had left her two years ago, having fallen through continued attendance at one of those hell-traps, a low music-hall and concert-room. Her mother treated her as if dead, and would have nothing to do with her. So she took to the streets, sharing her room with a girl who had been one of the instruments in her ruin. I spoke long and earnestly to her, beseeching her to give up her mode of life at once; spoke of Jesus' continued mercy and unchanging love, and finally promised to see her mother, and endeavour to heal the breach.

She was much and deeply affected. I wrote down her name and address, and also her mother's, and then bade her good-night, offering her a shilling as I left, that she might obtain needful food. This she vehemently refused to take, saying, "For God's sake don't urge me, sir, or it will all go in drink; and when I taste that I shall be a very devil!"

All night long I thought of the poor young thing, and after breakfast next morning drove to Flower-and-Dean Street, Spitalfields, where she lodged.

I found her alone, and in the same state of mind. At once I urged her to come in my cab to her mother, whom I offered to see first and prepare for the visit. With much hesitation she complied, leaving a few lines on the table to inform her companion of her departure. During the journey she did nothing but weep, save when her exhausting cough racked her poor emaciated frame. Unceasingly I spoke of Christ, and of His precious blood.

Stopping the cab at the corner of the street in which her mother dwelt, I left the girl in it, whilst I went forward on my errand of mercy. It was but a poor little four-roomed house, the mother living in one room on the ground-floor. Having knocked, I was invited to enter, and stood face to face with a stern, determined-looking woman, whose countenance was marked with hard lines of grief, and care, and passion, whilst her snowy head helped to make up the *tout ensemble* of one who had evidently drunken deep of life's disappointments and sorrows.

"Good morning," said I.

She asked what was my business.

I said I had called to speak with her upon an important matter. Might I be seated? And so, entering into conversation with her, I carefully approached the subject. Presently I asked, "if she had any children living."

"No," she answered passionately, "all dead long ago."

Drawing near her, and quietly touching her hand, I said, "Mother, would you *wish* her dead?"

"What do you mean?" she said. "Whom do you speak of?"

"Of whom but of your poor girl Lizzie, who longs once more to see her mother?"

"I have no daughter," she replied, with passion. "Lizzie has been dead to me for years. She has broken her mother's heart, and disgraced her father's name; and may a mother's curse—"

I stopped the awful words. "Spare your hard words," I said. "Can she be worse than she is? She is *dying*; and will her own mother withhold forgiveness when God pardons?"

Never shall I forget the unutterable look of anguish on that face as she gasped, "Lizzie dying? My poor girl! O God! it is too hard!" I quietly waited, watching her movements. Presently she started up. "Bring me to her, sir! Oh, where is she?"

"Be calm," I said. "She is very near, and, if you wish it, will be here in a moment; but, remember, she is ill, and great excitement may injure her."

"Oh, bring her to me! God bless you! God bless you!"

I went out, and soon returned with the weeping and repentant girl, whom I led to the door, and then retired. In an hour I returned to find her sleeping peacefully in her mother's bed, whilst the latter was bending over her, watching every movement and every breath of her child. During some weeks I continued to tend and visit her, and soon had the unspeakable joy of leading mother and daughter to the feet of Jesus.

I fell ill. For four weary months I battled with ill health; upon recovery, I once more visited my *protege*, but only in time to follow her mortal remains to their narrow resting-place, where they await a triumphant Saviour's call. That grave has since been re-opened to receive the poor mother, who, dying in the faith of Christ, has joined in death and life her blood-washed child.

Dark in the background, crowded with ills and sorrow, Satan almost triumphant,—how bright our picture glows as the light of the eternal Sun chases the shadows from the scene for ever! "Thanks be to God who giveth us the victory!"

TELEGRAPHIC NEWS.

London, March 21st: The Duke of Argyll and the Duke of Cambridge concurring, it has been decided to reduce the number of officers of the Royal Artillery in India by arranging for the retirement on special annuities of 36 Field Officers and 28 Captains of the late Indian Artillery.

22nd: Earl Granville's second note to America reiterates England's repudiation of the claims for indirect losses, and maintains the position already assumed by Her Majesty's Government. The Note proposes to lodge counter cases with the Geneva Arbitrators within a prescribed date, without prejudice, however, to the indirect claims.—Mr. Goschen introduced the Navy Estimates for the year ending 31st March 1872, amounting to £9,500,000, and showing a decrease of £283,000 over the previous year. The Estimates include a sum of £5,600,000 for the *personnel* of the Navy, and £3,400,000 for dockyards, shipbuilding, and naval stores. —The difficulties raised regarding the Volunteer Review on Easter Monday have been overcome, and the Review will take place as usual.—The Lord Chancellor will move, on the 11th April, for the establishment of a Supreme Court of Appeal.

Paris, 22nd: The instructions which have been sent to M. Fournier, the French Ambassador at the Italian Court, authorize him to inform the Italian Government that it is the wish of the French Government to continue the relations of traditional friendship which have hitherto existed between France and Italy.—The discussion of M. Lefranc's project has been adjourned till after Easter.—A Council of War has condemned to death seven of the prisoners who were implicated in the massacre in the Rue Haxo.—The majority of the Italian Chamber have voted for a Cabinet Conference. —M. Thiers strongly insists on the imposition of a duty of 4 per cent. on silk.—M. Thiers has declared in the National Assembly that the discussion of the Catholic petitions would be attended by serious political drawbacks, without being in any way advantageous to the Pope. M. Dupanloupe will consequently not persist in his interpellation.

London, 23rd: In the House of Lords last night, Earl Granville, replying to Earl Derby, said that the Ministry would fully maintain its position in the Alabama Case, as already explained by Mr. Gladstone, and that it would decline to add any thing.—Field Marshal General Sir George Pollock has been gazetted a Baronet. —Cambridge has won the University boat race by 1½ length.—There have been heavy snow storms in London and in the north-eastern counties.—Her Majesty the Queen has gone to Germany.

24th: H. R. H. the Prince of Wales and family have arrived safely at Rome.—Sir Travers Twiss has resigned his post as Advocate General.—H. M.'s troopship *Serapis*, homeward bound, passed through the Suez Canal on the 20th instant.

25th: The Chancellor of the Exchequer made his financial statement in the House of Commons last evening. The Budget shows the total expenditure during the financial year ending March 1871 to have been £71,720,000, being £1,000,000 below the grants. The revenue during the same period was £74,535,000, leaving a surplus of £2,815,000.—The estimated expenditure for the coming year is set down at £71,313,000, and the revenue at £74,915,000, showing a surplus of £3,602,000. With this surplus Mr. Lowe proposes to reduce by one-half the Import duties on Coffee and Chicory, as well as the Excise duty on Chicory, to reduce the Income-tax by two pence, and to extend the limit of abatement on the Income-tax to £80, and to apply the abatement to incomes of £300.—He also proposes the abolition of the tax on all warehouses, offices, and shops yielding a yearly rental of under £20. The remnant of the surplus, amounting to £362,000, he proposes to hold in reserve.—Mr. Lowe concluded by stating that the National Debt had been reduced since 1869 by £12,740,000.

Paris, 26th: Government have proposed for an adjournment of the National Assembly till 8th April. There will, however, first be a meeting of the ordinary Council to enable the Assembly to finish the discussion on the Budget.—A Deputy from the Department of the Moselle has proposed that the decisions of the Commission of Inquiry into the capitulations during the late War should be submitted to the Assembly and published. —The proposed tax on raw materials has been abandoned for the year 1872.—All the Foreign Ministers to-day insisted upon the existing Treaties of Commerce being strictly carried out.—The Queen landed at Cherbourg to-day. Her Majesty proceeds direct through to Germany without stopping at Paris.—The proposal recently made for abolishing the duties on Tea and Coffee has been adopted by the Senate (American).

London, 26th: Earl Granville's second Note to America declines arbitration upon the basis of admissibility of indirect claims.

27th: Parliament has adjourned for the Easter recess until the 4th April.—Her Majesty the Queen has arrived at Baden Baden.—A letter from the Claimant in the Tichborne Case has been published, appealing to the public for subscriptions in aid of his defence, and solemnly asserting that he is the real Sir Roger Tichborne.—Mr. Bernal Osborne in the House of Commons last night said that the Crown had resolved upon making a further recognition of Earl Mayo's services.—Lord Muncaster, a Conservative, has been elected M.P. for Cumberland unopposed.

28th: Their Royal Highnesses the Prince and Princess of Wales and family have arrived at Rome. The Prince has had a lengthy audience with His Holiness the Pope, who congratulated His Royal Highness upon his recovery. The Pope took occasion to express his thanks to Queen Victoria for the constant evidences of sympathy displayed by Her Majesty, and also praised the general religious feeling of Her Majesty's subjects.—Mr. Gladstone in replying to Mr. Otway last night, stated that he had no knowledge of any existing treaty between Italy and Germany.

An odd incident of the great fire (Chicago), yet such as is rather characteristic of all fires, comes to our knowledge. A lady, in her bewildered excitement, thinking to save some of her effects from the flames, hung up her handsome shawl on a nail, threw a piece of old carpet over her shoulders, seized her large and well filled rag-bag, and carried it with great exertion far away to a safe locality in the West Division. Her intention had been, to empty out the rags, and replace them with valuable articles, which, alas! she forgot to do.—*Advance.*

PASSENGERS SAILED.

Per P. and O. Str. *Mongolia, 25th:*

For Southampton.—Mrs. Wood, and 2 children; Mrs. W. H. Davis, and child; Mrs. Staples, and 2 children; Major Martin, and 2 children; Major R. D. Griffin; Mrs. Hansen, and 2 children; Mr. James Gelley; Mr. E. T. Atkinson, and 2 children; Mrs. Byndman, and 2 children; Major General D. Pott; Mr. and Mrs. Thomas Callis, and 5 children; and Miss Pierce.

For Brindisi.—Major and Mrs. H. B. Chalmers; Mrs. G. P. Melitus, and child; Mr. H. Madocks; Mr. Kindall; Mr. Gerard; Mr. and Mrs. B. Howe; Mrs. Daly, and child; Mrs. Turner; Mrs. Halsey; Mr. and Mrs. Sheppard; Miss Day; Colonel Romer, R.A.; Captain and Mrs. Bradford; Lieut.-Colonel Hamilton Forbes; Mrs. Tarrant and 2 children; Mr. V. J. Kirtikar; Mr. A. J. Kirtikar, and 2 natives; Mr. Cotgrave; and Mr. John Horne.

For Suez.—Captain Blunt; Mr. W. Russell; Colonel and Mrs. McLeod Innes; Major and Mrs. Napier; Mr. and Mrs. Monck Mason, and 3 children; and the Honourable Robert Drummond.

DOMESTIC OCCURRENCES.

MARRIAGE.

PETERKIN—BUDGEN—March 25th, at St. Andrew's Church, Bombay, by the Rev. J. Paton, George N. Peterkin, G. I. P. Railway, to Louisa Budgen.

DEATH.

GUEST—March 10th, at Nusseerabad, Assistant Apothecary E. Guest, of the Bombay Subordinate Medical Department, deeply regretted.

Advertisements.

BOMBAY BAPTIST MISSION.—LORD'S DAY SERVICES.

7-30 A.M., at 15 Middle Colaba.
6 P.M., at 5 Clare Road, Byculla.

BOMBAY GUARDIAN.

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